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natures and energizing through them." Did the person energize through the natures, or did the natures energize through the person?

He adopts a modified federal headship theory of original sin. God made a covenant with Adam, which held good for the race as well, because Adam was the natural head of the race, including it in himself in germ. The atonement of Christ is to reconcile God to the world, because "it introduced a condition on the basis of which God could, consistently with his holiness, exercise his love in forgiveness." God's predestination to salvation is conditional upon foreseen faith; but the Arminian view is not accepted in all its features. The atonement is an absolute satisfaction "as a universal provision and as a universal protection against the penalty of original sin. . . . But it is conditional in its application to those who are capable of making use of the means which lead to repentance and faith." On the other hand, God preserves all who are once saved. His view of regeneration, faith, repentance, and sanctification does not call for remark. His idea of the church commits him to the view that the Jewish people were the church before Christ. He also states that the Jews at the time of our Lord regarded the Old Testament sprinklings as baptisms, which, of course, is not the view of the most authoritative scholarship, even of those who practice sprinkling. He thinks infant baptism is justified, because "the will of infants is represented by the will of their believing parents and of the church." However, he does not give us any Scripture for this view. He makes one blunder which is inexcusable, especially by one living on this continent. He classes Baptists with Romanists, Lutherans, and Episcopalians in believing water baptism to be "essential to salvation." His views on eschatology are in harmony with those which have generally prevailed in Christendom. He does not favor pre-millennialism, and does not believe there is any probation after death.

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THE CHRISTIAN CREED AND THE CREEDS OF CHRISTENDOM. By SAMUEL G. GREEN, B.A., D.D. New York: The Macmillan Co., 1898. Pp. 374. \$1.75.

OURS is an age of general and deep-seated revolt against dogmas, creeds, and confessions in religion. In the rebound we have gone so

far that we are in danger of overlooking an important side of historical and profitable truth, as it is expressed in the creeds of Christendom. Writers of true historical sense and sound judgment, who can keep to the *via media*, and do it with largeness and sweetness of spirit, have an important mission to fulfil. They, more than any others, are likely to get a hearing from the two prejudiced extremes, and bring them toward the truth, which is never found entire in either extreme. It is only thus that normal progress and the consequent growth of a well-rounded and healthy spiritual life become possible.

Dr. Green seems admirably to meet this requirement. His book consists of seven lectures delivered on the Angus foundation at Regent's Park College, London.

He begins with a very discriminating discussion of the nature and relations of faith and dogma. Both are necessary; they do not conflict; they are mutually helpful. But at the last everyone must interpret the oracles of God for himself, for he is personally responsible.

Then follow naturally lectures on the evolution of creeds. Creeds are a psychological necessity. In their development we have the Bible creeds, and the three great creeds of the ancient church—the apostles', the Nicene, and the Athanasian.

The period of the Reformation was prolific in confessions, showing forth all the great divisions of belief, from the Puritans' to the deliverances of the council of Trent. This work is excellently done in two lectures, which are followed by a very convincing lecture on the value and limitations of creeds.

The sixth lecture treats of "Subscription to Articles of Faith." The subject is discussed in the light of its history. Many questions of casuistry arise, and the conclusion is reached that subscription has not, in fact, been a safeguard of orthodoxy, but rather that there has been the closest agreement where subscription has not been imposed.

The case of Professor Jowett is in point. He had been accused of having denied the Catholic faith. He was summoned to appear before the vice-chancellor and sign the Thirty-nine Articles anew. "He appeared in answer to the summons, and the vice-chancellor Cotton began to address him solemnly on the awfulness of his situation. Jowett cut him short with the words: 'Mr. Vice-Chancellor, I have come to sign the articles.' Dr. Cotton recommended his harangue. In reply, as tradition has it, Jowett simply asked for a new pen, and wrote his signature without another word."

The closing lecture is on "The Certainties of Faith: the Catholic Church of the Future." The author ardently longs for church unity, but it cannot come through unity of organization or unity of opinion, but only through unity of heart.

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LEHRBUCH DER DOGMENGESCHICHTE. Von DR. REINHOLD SEEBERG, ord. Professor der systematischen Theologie in Erlangen. Zweite Hälfte: Die Dogmengeschichte des Mittelalters und der Neuzeit. Erlangen und Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1898. Pp. xiv + 472. M. 8; complete, M. 13.40.

THIS volume completes the author's work on the *History of Christian Dogmas*. It is written in clear and easily intelligible German, differing favorably in this respect, like modern German works generally, from those which were written a quarter of a century and more ago. Hence anyone fairly familiar with the German language, and with the Latin, in which most of the quotations are given, will find no difficulty in the reading of it. It is, however, not a work intended for mere cursory reading. Its compactness and brevity make it a book for close and careful study rather than for rapid reading. The theologian will find it convenient, also, as a book of reference in his daily theological pursuits.

Professor Seeberg's work is, however, not a history of theological thought. With German theologians generally, he distinguishes carefully between theological doctrines and Christian dogmas. The dogma is a Christian doctrine clothed with the authority of the church. It is a biblical or revealed truth, discovered and defined, indeed, by the theologian, but afterward formally acknowledged, and accepted by the Christian community as an authoritative expression of its faith. Such expression may be given to it through the voice of a general council, as in the history of the early church; or by official action on the part of the hierarchy, as during the Middle Ages; or through the agency of Christian princes representing the church in a certain territory, as in the time of the Reformation. The dogma in any case is a revealed truth formally authorized and confessed by the church, or at least some part of it.

By means of this distinction the field of the history of dogmas is narrowed very much; for the views and speculations of individual